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Thoughts for  
Hours of Retirement.





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**Thoughts for Hours of Retirement.**



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**Thoughts for Hours of Retirement.**



# Thoughts for Hours of Retirement.

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A DAILY COURSE FOR FOUR WEEKS

OF

## MEDITATIONS

ON PSALM XXXI.

*"In Te Domine speravi."*

---

BY THE

Prebendary of Treglton Ecclesia.

---

*H. Mackenzie*

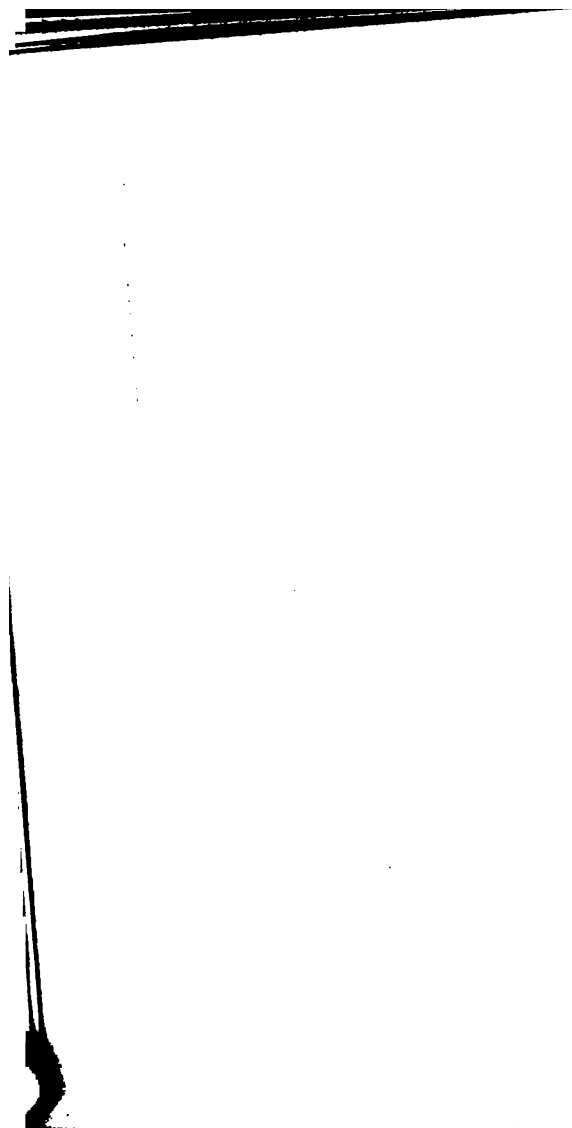
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TO THE  
DEAN AND CHAPTER OF LINCOLN,  
THE FOLLOWING MEDITATIONS  
ARE INSCRIBED WITH PROFOUND RESPECT,  
BY  
THE PREBENDARY OF LEIGHTON ECCLESIA.





*Tydd St. Mary,*

*31st May, 1864.*

**MY DEAR DEAN,**

Before your brief connection with the Chapter is terminated by your entry upon the high functions to which you are already designated, as Bishop-Elect of Peterborough, I desire to connect my name with yours, by inscribing the following little work to yourself and the Chapter over which you preside, and of which I have the honour to be a very humble member.

I am stimulated to this by a grateful recollection of the benefit received from your guidance and instruction when you were Tutor of Pembroke College, Oxford; and am very thankful to have received your assurance that this token of respect and affection from an old Pupil is not altogether without gratification to yourself.

I have the honour to remain,

My dear Dean,

Your obliged and faithful friend and servant,

**HENRY MACKENZIE.**

*To the Very Reverend*

**FRANCIS JEUNE, D.C.L.,**

*Dean of Lincoln, and Bishop-Elect of Peterborough.*



## INTRODUCTION.

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Strangers entering a Cathedral for the first time may not improbably be impressed by the sight of certain printed words above the different Prebendal Stalls. If they enquire, they learn that these are the Titles of certain Psalms according to the Latin Version of Holy Scripture. Enquiring yet farther, they find that the Cathedral Statutes require the several Psalms of which these are the Titles to be commended to the special study of the Prebendaries occupying the Stalls over which they are written.

The fact thus recorded has been the origin of the following little devotional work. Finding, on being admitted to the dignity of a Prebendal Stall in the Cathedral Church of Lincoln,—the same that had been erewhile occupied by the saintly George Herbert—that the xxxi. Psalm was one of those solemnly committed to him for daily perusal, it soon became a favourite study with the Author of the following pages.

If the happiness its contemplation has brought to himself be but faintly re-echoed in the minds of those who read the Meditations to which it has given rise, he will be far more than repaid for the slight exertion it has cost him to prepare them for the press.

*Tydd St. Mary,*  
*May, 1864.*



## A LINEAR RENDERING OF PSALM XXXI.

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### PART I.

1. In Thee, O Lord, my trust I firmly place ;  
Let not confusion shame Thy servant's face,  
But free my spirit by Thy bounteous grace.
2. Incline Thine ear, JEHOVAH, unto me,  
Rescue Thy suppliant ; free me speedily.
3. Be Thou my rock of Strength, my Fortress high,  
To save me from the dangers that are nigh.
4. Thou *art* my rock of Strength, my Tower of fame ;  
O guide me, lead me, for Thy glorious Name !
5. A secret snare my subtle foes have set,  
My strength art Thou ; O pluck me from the net !
6. Into Thy hands my spirit I commend,  
Redeem me, God of Truth, Eternal Friend !
7. All who love Idols hath my soul abhorred :  
I trust in Thee alone ; my living Lord.

8. Glad in Thy love, I know nor care nor fear,  
For Thou hast looked upon each falling tear,  
And soothed the sorrows of my sad career.
9. Thou hast not bound me 'neath my foes' control,  
But on the land of Freedom set my sole !

## PART II.

10. Be gracious to me, Lord, and send relief;  
Eye, Spirit, Body, fail through wasting grief.
11. My Life with weighty care hath aged grown;  
My years are weary with my ceaseless moan :
12. My strength hath failed me through my wretched sin,  
And all my bones are withering within.
13. To all my foes a mockery I became,  
Yea, by my neighbours I was held a shame;  
E'en to my friends a panic was my name,  
And all who saw me shunned my evil fame !
14. Forgotten as the dust entombed I lay,  
Or like a broken vessel cast away.
15. For I have heard the slanders of the crowd,  
And fear hath every soul around me cowed ;

While foes take counsel in conspiring mood,  
And plot devices how to shed my blood !

16. Yet, for myself, on Thee I still rely,  
"Thou art my God" remains my faithful cry.
17. My days are Thine : O lead me by Thy hand,  
And tear me from my enemies' cruel band ;  
Make my pursuers flee at Thy command.
18. Let me the light of Thy dear love partake,  
And save me for Thy loving kindness' sake.
19. Let me not be confounded, Lord of Love,  
For Thee I call to aid me from above ;  
Let my vile foes amid confusion rove,  
Yea, rest for ever in Death's noiseless grove !
20. Shut Thou the lying lips in silence dark  
That rail against the just with snarling bark !

### PART III.

21. O plenteous is the goodness and the grace  
Thou hast prepared for them that seek Thy face,  
For them who make Thee their abiding place  
And seek Thy Love, not that of human race !\*

\* The rendering of this verse has been disputed : the Author follows Luther's version.

22. Thou shroudest them in mazes of Thy Love  
From all conspiring foes who vainly rove ;  
Thy choice Pavilion, as a secret grove,  
Guards them from striving tongues that falsely move.
23. Blest be JEHOVAH ! wide His glory known !  
Wondrous the grace He hath His servant shown,  
As though a castle wall were round me thrown !
24. Alas for me ! who in my panic said,  
"Far from Thy sight I lie, as with the dead !"
25. Yet didst Thou hear Thine erring suppliant's cry  
When I addressed my prayers to Thee on high.
26. O love JEHOVAH, ye who own His name,  
His preservation may the Faithful claim,  
While to the Proud he sendeth tenfold shame !
27. Be ye then strong, yea, confident of heart,  
All ye who choose JEHOVAH for your part !
-



*These MEDITATIONS may perhaps be made more practically useful if the Reader will leave the Book open on his dressing room table, at the day of the week and month for which each several page is designed, and read that Meditation only ; either before or after his Private Devotions are completed.*

### First Week.

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SUNDAY.

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1. *In Thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in Thy righteousness.*

David could use these words to his comfort. Can I do so? They imply a confidence ; a prayer ; and a sense of power in Him to whom the prayer is offered.

1. Have I *really* placed all my trust in God? Does no self-confidence interpose between my soul and Him in whom alone trust can safely be placed? Enable me to see this clearly, O God, that I may not deceive myself by a vain trust. Enable me to say honestly, as David did, "In Thee, O Lord, have I put my trust!"

2. The prayer of David must be mine if my confidence is really in the Lord, and not in myself. I must then know that there is no help in myself that I should trust in myself

but in God which raiseth the dead. When I have trusted in myself, even in health and strength, how often have I found myself fail! How often in mere worldly matters does a fancied strength lead only to confusion: and when in sickness, weakness, or at the point of Death, how shall any one escape confusion if his Trust be not firmly anchored on the Rock? "In Thee, O Lord, is my trust; let me never be put to confusion!"

3. But how or why dare I ask Thee to deliver me? My past sins, as well as my present sinfulness, cry out against me! How can I hope for deliverance? O God, Thy word has showed me how. Thy Son, of whom David prophesied (*his* son according to the flesh, *his* Lord from everlasting!) has revealed Himself as "made unto us Wisdom, and Righteousness, and Sanctification, and Redemption." O my Father, for His sake hear me! His Righteousness is Thine! In His name I dare to appropriate the words of the Psalmist "Deliver me in Thy Righteousness!"

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*First Week.*

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MONDAY.

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*2. Bow down Thine ear to me : make haste to deliver me.*

How can I ask this great condescension from Him in whose sight the Heavens are not clean ? How dare such an one as I urge God to make haste ? Not my merit, but my sin is the urgent cause. I *need* my Father's aid ; and I dare ask it in the name of His Well-Beloved Son. The CHRIST whom David foresaw, yea, whom in more ways than one David typified, has come upon earth, and has fulfilled all the Righteousness required by the Law. In His name I may, and can, and do, plead for help to His Father and my Father, to His God and my God !

How thankful am I that my weak faith has been strengthened by His Coming ! Had I been left, like David, a mere Inheritor of the Law, and a predecessor of the bulk of the

Prophets, could I have dared to use the bold and hopeful pleading that he expressed ?

Thanks be to my God and Father, I am made partaker of a richer inheritance than fell to any uninspired man under the Law. "In CHRIST JESUS neither circumcision availeth anything nor uncircumcision, but *ἡ καινὴ κτίσις*. If this be mine I need neither doubt nor fear ; for "there is now no condemnation for them which are in CHRIST JESUS, who walk not after the flesh but after the Spirit!"

But *has* the Spirit conquered the flesh in me ? "I know that in me, that is in my flesh, dwelleth no good thing"—*therefore*, O God, I come pleading earnestly, though not hopelessly, before Thee—*therefore*, in David's humiliation, I use David's words ; but in the strength and might of David's Son ; and say, "Bow down Thine ear to me : make haste to deliver me."

And Thou *dost* graciously hear me, O my Father !

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**First Week.**

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**TUESDAY.**

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*3. And be Thou my Strong Rock and House of Defence: that Thou mayest save me.*

A Rock to rest upon, yea to build upon ; and an House of Defence under whose Shadow I may safely abide : such art Thou to me, O my God ! The Rock, whose Shadow in a weary land refreshes my fainting spirit ; the Rock, whence living waters flow in the wilderness of life to refresh my thirsting Soul : The Rock, to whom I would alway resort, and speak,—but dare not strike, lest as with Moses the waters in gushing out sever me from the Promised Land for ever : the Rock, more stable than Peter, that never fails him who trusts to it : the Rock, that screens from all evil and protects from all assault : the Rock, “ other foundation than which no man can lay.”

And a House of defence for preservation. He is comforted who is within thy walls O Beth-Esda, House of Mercy ! He is illuminated who is within thy walls O Beth-Shemesh, House of Light ! He is nourished who is within thy gates O Beth-Lehem, House of Bread ! He is safe who is beneath thy towers O Beth-El, House of God ! Safe, for Thou alone canst SAVE. The quicksands of temptation are far from him who is built upon Thee. The assaults of Satan are powerless against him who is defended by Thee. The firm ground and the safe bulwarks are Thine : but far more than these are Thine also. Thou hast not been merely passive in the Salvation Thou hast revealed. Active in creation ; active in Redemption ; active in Sanctification ; Thou hast set Thy Seal of Grace upon the Soul within, as Thy protection of Providence on the framework of the Body without. O be not only now, in Time, but for ever and ever throughout Eternity my SAVIOUR, O JEHOVAH !

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**First Week.**

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WEDNESDAY.

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*4. For Thou art my strong Rock and my Castle : be  
Thou also my Guide, and lead me for Thy Name's sake.*

The first of these words speak of present assurance. How blessed is it to feel thus assured ! “The Lord is my Light and my Salvation, whom then shall I fear ? The Lord is the Strength of my Life ; of whom then shall I be afraid ?” This is just like the opening of this verse—“Thou *art my* strong rock and my castle.” If I have thus a comfort and sure confidence, a secure and quiet resting place, in Thee my God, why *should* I fear ?

Still my soul acknowledges the wisdom, the prudence, yea, the necessity, of the latter part of the verse. It is wise to doubt ourselves : it is prudent to seek aid higher than our own : it is a necessity of our nature that we *must* need “guidance” for the future. Therefore I accept with gratitude,



and repeat with fervour as my own the prayer that David has taught me, "Be Thou also my guide, and lead me for Thy Name's sake!"

Yea, for Thy Name's sake, O JEHOVAH! It is into Thy Name that I have been new-born by Thy Spirit. Thou hast indicated its mysterious power in the hundred-fold use made of it by the inspired Psalmist. "I have called thee by my Name" was a word of assurance to the Believer, as revealed through Isaiah: let it be a word of assurance to me! Into that wondrous NAME I have been permitted an entrance. O let me never be cast out! Let me live, and grow, and fructify, in its Light and Power! Lead me, and guide me, and bless me, for Thy Name's sake, O JEHOVAH ELOHIM!

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**First Week.**

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**THURSDAY.**

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*5. Draw me out of the net that they have laid privily for me : for Thou art my strength.*

Who are "they" who set their nets privily for the souls of men? Surely their name is Legion, and they are all emissaries of Hell. The prince of the powers of the air, the prince of this world, not only goeth about as a roaring Lion, but sometimes also transforms himself into an Angel of Light, when he lieth in wait to deceive his victims. For each of us he finds the temptation best adapted to our peculiar weakness. But Thou hast wisely said, O Lord, "In vain the net is spread in the sight of any bird." Thou hast given us Thy Revelation as a lamp to our feet and a light to our path; and if we examine our lives in the light of Thy word, we shall not fall into the net of our great enemy or his agents. O grant to me full faith in that cheering word which tells me "there hath

no temptation taken you but such as is common to man ; but God will with the temptation make a way to escape whereby ye may be able to bear it." Let this assurance strengthen me in the hour of danger : but if, through the frailty of my own nature, or the fraud or malice of my ghostly enemies, I should unhappily fall into any snare, then, O God, inspire my sorrowing soul with the thought of the penitent Psalmist, and enable me to pray with all my heart, "Draw me out of the net that they have privily laid for me ; for Thou, and Thou alone, art my strength !"

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**First Week.**

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**FRIDAY.**

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*6. Into Thy hands I commend my Spirit : for Thou hast redeemed me, O Lord Thou God of truth.*

Who can read these words without thinking of Thee, O Saviour, who made them thousand-fold more precious by Thine own holy use of them. What is our Cross compared with Thine? The World, the Flesh, and the Devil tempt us as Thou wert tempted : but we have always Thee to flee to, if our own rebel will betray us not into the power of the enemy : but Thou didst tread alone the wine-press : Thy contest against Satan in the wilderness and in the garden, was a wager of Battle against the great Enemy of Souls in Thine own Strength! Conqueror, and more than Conqueror, though Thou wert, Thou didst still yield Thyself to Death for us : though Thou knewest no sin, Thou wert "made sin" for us! Thou, the great Sacrifice for Sin, went down into the Gates

of the Grave which could not hold Thee: and on Thine entrance there Thou hallowedst to every Believer the words addressed to our Father, "Into Thy hands I commend my Spirit." O may these words be mine, in Thy strength, Blessed Jesus, at my last hour on earth! Yea, I will hope; I do hope, and believe, they shall be: "for Thou hast redeemed me." Sold, as I was, under sin, Thy love has bought me back, and made me Thine own. Strong as Satan is, I defy him in Thy Name. Weak as my own nature is, it becomes strong through the regenerating power of Thy Spirit. My spirit I commend to Thee, O Father, in JESUS' name, for Thou, for His sake, hast given me of Thine! "Thou hast redeemed me, O Lord, Thou God of Truth!"

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**First Week.**

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**SATURDAY.**

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*7. I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.*

The Psalmist must have had before his mind a clear distinction between Superstition and Faith when he uttered these words. Have I this distinction drawn with equal clearness in my own soul? "Superstitious vanities!" "Idol-worship!" Yea, truly, all superstition is vain: all idol-worship sinful. O how thankful should I be for that Holy Word which is in very truth the "Wisdom which is from above!" Thy word is a lamp unto my feet, and a light unto my path. Yea, Thy word hath quickened me—hath given me life! Grateful am I, Gracious Father, that from a child I have known the Holy Scriptures which are able to make me wise unto salvation, through faith which is in CHRIST JESUS: and grateful too, that Thou hast grafted me into that faithful

Branch of Thy Church which teaches that nothing shall be required to be believed as an article of the Faith, or be thought requisite or necessary to salvation, save what is written in Thy Word, or may be proved thereby. Here the true distinction between Faith and Superstition is made clear. What Thy Word requires, that I believe: what Thy Word enjoins, that, by Thy grace, I will do. Whatever cannot be proved by Thy Word, that I will refuse to hold as an Article of the Faith: and thus like David, while I reject Superstition, I will hold firmly by Faith, and say, *In Te, Domine, speravi!*

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**Second Week.**

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SUNDAY.

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*8. I will be glad and rejoice in Thy mercy : for Thou hast considered my trouble, and hast known my Soul in adversities.*

Yea Lord, for this I will be glad. Had it not been for the trouble and adversities Thou has showed me, I had never known Thee as I know Thee now. Thy bounties were round me richly, but I thought them my own, and knew not that they were Thine. Thou laidest affliction upon me, and then I felt Thy Hand. Thou provedst to me that my Happiness was Thy gift, by withholding it at Thine own pleasure ; and then I could not but recognize Thy Power. But my trouble Thou didst consider ; and in my adversities Thou knewest my Soul. It was Thy Spirit that led me to Thy Word ; and Thy Word that informed me of the working of Thy Spirit. Lord Thou has searched me out and known me indeed ; Thy



providential chastisements have taught me to know Thee ; and in the light of Thy countenance to read the worthlessness and sinfulness of myself. And now, O Lord, I know that Thou of very faithfulness hast caused me to be troubled. Now I know that whom Thou lovest Thou chastenest. Now I know that though no chastening seemeth for the present joyous, but grievous, yet, afterwards, it yieldeth the peaceable fruits of Righteousness to them that are exercised thereby. Before I was troubled I went wrong ; but now have I kept Thy Word. Therefore O God ; my Father, my Redeemer, my Sanctifier ; for this I will be glad, and rejoice in Thy mercy ; because Thou hast considered my trouble, and hast known my soul in the adversities that have led me to Thee !

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### Second Week.

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MONDAY.

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*9. Thou hast not shut me up into the hands of the enemy : but hast set my feet in a large room.*

Thy restraints, O my Father, lead to true Liberty. Left to myself I should have been the victim of that Traitor, my natural Will ; and after rapid debasement found myself shut up into the hand of the Enemy of my soul. This *must* have been my lot but for the searching, seeking, Love of Thy Son, my Saviour. And when first the light of Thy Spirit began to shine in my heart, I failed to recognize His influences as they deserved. Many were the works of Thy Providence ; many the secret stimulants as well as open calls to Duty ; many the effluences of Thy Grace, ere I really felt and knew from Whom they came ! But in the day of Adversity Thou didst teach me to consider ; and though at first the restraints of Thy Law seemed stern, and the ordinances of Thy Gospel

irksome, yet have I learned to feel them now as a service which is perfect freedom : for Freedom consists not in the unrestrained licence of each several will, but in the Harmony resulting from the voluntary subjection of all inferior wills to one, perfect and supreme !

It may be, however, that David wrote these words, not as a record of his own experience, but prophetically of the true David's Resurrection from the Grave, and triumph over Death. Viewed in this light, I must acknowledge that scarcely less a work has been done, through that Resurrection, for my own soul now : for the Gates of the Grave seemed terrible until the passage through them, and the conquest over them, was made clear : but now they have no terror for the Believer. The Kingdom of Heaven is thrown open : the large Room in God's eternal Mansions waits to receive the feet of redeemed man. His Soul has escaped as a bird from the snare of the Fowler, and is no longer shut up into the hand of the Enemy !

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**Second Week.**

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**TUESDAY.**

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10. *Have mercy upon me, O Lord, for I am in trouble ; and mine eye is consumed for very heaviness ; yea, my soul and my body.*

A great change in the character of the Psalm is to be noticed at this Verse : and if David after the words of exultant liberty just previously uttered could suddenly fall into this cry for Mercy, how can we expect always to stand firm and unmoved in the full assurance of Hope ?

Very perfectly do the words of the Psalmist record by anticipation the experiences of many hearts. We seem to be so strong—yea we *are* so strong when we rest on Thee !—and then in an instant we lose our confidence, like Peter on the waters of Galilee, and have to cry like him “ Save us, we perish : Help us, or we sink ! ”

There is reason for this. Sinfulness and weakness are ever our characteristics, as Holiness and Strength are those of

GOD : and the moment we take our eyes from Him ; the moment our Vigilance fails us ; the moment our Faith is obscured by any object of Sight, or distracted by any object of Sense ; that moment we find ourselves liable to Trouble and Heaviness !

Nor does the Soul alone experience discomfort : our Bodies sympathise with our minds. Sorrow is more frequently the Parent of Sickness than Sickness of Sorrow. When our Hope is shaken, and our Faith unhinged, our nervous system becomes deranged and our whole frame disorganised. Tears of Remorse, of Penitence, of Shame, consume the Eye ; our burthen of Sin oppresses us and we totter beneath it ; our Soul waxes faint and our Body feeble ; and we know not where to find Rest or Happiness !

O in these dark moments encourage us to come to Thee Blessed JESUS, for Thou canst sympathise with us ! Teach us the Prayer and Submission of Gethsemane, "If it be possible, let the Cup pass from us : nevertheless, O Father, not our Will, but Thine be done."

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## Second Week.

—  
WEDNESDAY.  
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11. *For my life is waxen old with heaviness : and my years with mourning.*

There is no age like the age of Grief : none that comes with such rapidity, such intensity, such overwhelming force. Sorrow alone has made an old man of a young one ere now. The grey hair of a single night's growth has not been limited to a single instance. But the heaviness and mourning that make Life wax old with brief warning are most intense when personal sin lies at the root of present sorrow. Undoubtedly it was so with David. Is it so with me ?

Why is it that Conscience, at times so wakeful, so ready to stimulate or upbraid, is at other times so sluggishly unready to recognize personal Sin as the root of its pangs ? Surely it is because we are so willing to let it slumber in ignorance ; so unwilling to keep it informed as to what is really right. Our

natural Will would fain traverse the path of Life in indolent self-sufficiency rather than investigate vigilantly what is the revealed Will of God.

Teach me O God, and make Thy word my close personal study, for therein the light of Thy Truth is to be found! And even though the sharpness of that Word pierceth to my joints and marrow, and maketh me cry out—when it sets forth my Sin and Thy Holiness—in humiliation and in pain keen as were experienced by the Psalmist, still teach me to devote myself to it more and more, in the Faith that though Sorrow may endure for a night, Joy breaketh from its darkness, and that Thou canst give the oil of Joy for the spirit of Heaviness.

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## Second Week.

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THURSDAY.

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12. *My Strength faileth me, because of mine iniquity: and my bones are consumed.*

This recognition of bodily weakness as a consequence of Sin shows how thoroughly David was enlightened by the Spirit of Grace, and proves how far he was before his age in psychical and physical knowledge. Sin is truly the cause of all our weakness, whether physical, mental, or spiritual. The Physiologist will account for our bodily weakness if we ask him: if it be not the direct result of our own Sin it is that of our Parents or Progenitors. Excess in the parent is generally the forerunner of Eccentricity or Deficiency in the child. But weakness in the mental organization frequently follows also as a result of Sin. The effect of over stimulants in Meats or Drinks, or other indulgences, frequently enervates the offspring of those who indulge in them. While wilful



Ignorance, indulged Indolence, misdirected Genius, indirect Error no less than positive Vice; are oftentimes fruitful in begetting spiritual weakness.

And what is the cause of my own failing strength, of my own constantly recurring weakness? Is not my complaint like that of David. There is no health in my flesh because of Thy displeasure; neither is there any rest in my bones by reason of my sin! Yes, It is even so. When I look to Thee my God I am strong, because I derive strength from Thee. But I feel the dangers I am in from the World the Flesh and the Devil; and too often seek to resist them in my own strength instead of Thine: and then when I fail I have to cry out like the Psalmist "My strength faileth me, because of mine iniquity." But hearken O Lord, even as Thou heardest Hezekiah of old; "O Lord undertake for me;" When my strength faileth, let Thine be perfected in my weakness!

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### Second Week.

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FRIDAY.

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13. *I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.*

Is it really David who writes these words? The Spirit of CHRIST must have been in him of a truth, for he is anticipating by a thousand years the experience of the Son and Lord of David. "A reproof among all mine enemies"—yea, truly, they all cried Crucify Him, and passed by wagging their heads; and reviled Him when He was crucified. "Especially among my neighbours"—yea, it was the envy of the Chief Priests and Scribes, men of his own race, and nominally of His Household of Faith, who stirred up the people against Him to deliver Him to their heathen masters! "They of mine acquaintance were afraid of me"—yea, for neither did His brethren believe on Him; and His foes were especially they of His own household when those yet unenlightened "Brethren sought to lay hold on Him," and called Him beside himself! "They that did see me without conveyed

themselves from me"—yea, for thus did Peter, who sate without in the Palace, and denied Him with oaths; and thus did the young man (probably the Evangelist Mark himself who relates it), who left his garment in the hands of Christ's enemies and fled from them naked: and thus did his Apostles who, on the same occasion, all forsook Him and fled!

But the words, though thus true of David's antitype, were doubtless true of himself too. He had to probe the depth of his own sin by the depth of his own humiliation. With his favourite son a rebel; his former councillors his enemies; his timid friends deserting him; he had good reason to write in the bitter language of this verse.

And does not our own experience recal some time of our lives, and some events that have happened to ourselves, when much, though not perhaps all, of this has been true of us? O Blessed Saviour, if it be so, enable us to remember that Thou art the friend of the friendless and the faint? To Thee we may look to save us from our enemies. To Thee we may look when our neighbours are unfriendly. To Thee we may look when our acquaintance are afraid. To Thee we may look when those without desert us. Thou art the friend that sticketh closer than a brother. Thou wilt never leave nor forsake them that trust in Thee. In all time of affliction and trial; in the hour of death and in the day of judgment; do Thou, good Lord, be merciful unto us, and deliver us!

### Second Week.

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SATURDAY.

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*14. I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.*

“Useless, and only fit to be cast away:” Such is the interpretation given, by a thoughtful commentator, of these words. But this only touches the latter part of them. “I am clean forgotten”—this betokens personal disappointment: “as a dead man”—this betokens the sense of inferiority in which he was held by all living; “out of mind”—this implies censure on all who allow the dead to pass out of mind, as though they only lived for this world, and did not live in the world to come.

Surely David mixed much that was personal to himself in those Revelations which the Holy Ghost inspired him to utter in reference to “his Son according to the flesh.” Human, not to say, selfish, irritation had much to answer

for in this utterance. If they are right who exhaust the Bible into Inspiration of Suggestion and Inspiration of Direction *this* must belong to the latter division. Here is Disappointment: here is Sarcasm: here is a vexed Humiliation. "Clean forgetfulness" is an imputation against his friends: "the dead being out of mind" is an imputation against Humanity at large: the comparison of himself to a "broken vessel" is an imputation against himself. This vexed Humiliation is less worthy of a child of God than true Humility; while the earlier imputations against his friends and Humanity at large, show Disappointment and Sarcasm emphatically Human. He has passed from the contemplation of the coming Spiritual David to that of the present Carnal David. In the former verse he was walking by Faith: in the present he is walking by Sight.

O Lord, open Thou our eyes, and let not us sink into a selfish Darkness, when we may, if we will open the eyes of our Faith, behold Thy Glory even here!

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### Third Week.

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SUNDAY.

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15. *For I have heard the blasphemy of the multitude: and fear is on every side while they conspire together against me, and take their counsel to take away my life.*

How do these words bring before the mind's eye our Lord in the House of Pilate! The multitude were blaspheming around. The Twelve had forsaken Him and fled. One had been the Traitor who gave point to the Conspiracy of the Unbelievers. And though two were found who came near enough to see and hear what was going on—the one with loving boldness, the other with doubting faith—they were not an exception to the fact, while the falsehood of one was an illustration of it, that Fear was on every side!

Observe, however, the accuracy of the prophetic expression. It is true that "Fear was *on every side*" in that awful hour

when the Rulers took counsel together to take away the life of Jesus: but though it *was* "on every side," it was *not within*. HE who came to do His Father's will was determined to leave no part of it undone. Partaker of the nature of Him who fainteth not neither is weary, He felt no Fear in that dreadful trial. The highest virtue of manhood was allied with the in-dwelling Godhead in the person of CHRIST: Courage, alike ready to dare and to endure all things, was His.

O Blessed Saviour! Eternal and Divine Word! Head of redeemed Humanity! Be with Thy fainting servants now that they may never be weary in pursuing the course that Thou hast nobly exemplified! Though Fear be on every side, be Thou their very life within! Stay them in the time of need! Invigorate them with Thy strength when all around are fearful!

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**Third Week.**

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**MONDAY.**

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16. *But my hope hath been in Thee, O Lord : I have said Thou art my God.*

In the strife of the world Hope ever fights against Fear ; but Hope has no inherent power whereby to achieve Victory. Its energy lies in its passion rather than its action. It is a staff to sustain, rather than a sword to conquer for man. Love is the Triumphant Power : and Love is an alien from man's soul until he has learned it of God.

Happy was it for the Psalmist in his trials that the staff of Hope did not drop from his hand : but when all confidence in man failed him, he was able to lean upon his Hope in God. Through the dark cloud over Faith some rays of Light from above were still streaming : Hope concentrated these and gathered them up into itself : the staff became luminous, and so the Path was preserved from the utter darkness of Despondency which would otherwise have enveloped the Pilgrim.



Let the Psalmist's aspiration ever be ours ! Then shall we not give way to that Fear which so often breaks up the trinity of the Christian Graces, and paralyzes Faith, and takes the bloom of gentleness from Charity ! How many a sick bed is rendered dreary solely by the absence of the Hope that maketh not ashamed.

Blessed Jesus ! Thou object of my Hope ! as an anchor of the Soul sure and steadfast let it ever be fixed upon Thee, the Rock ! Let Thy perfect Love cast out Fear from my Soul ! "My hope *hath been* in Thee O Lord." Vouchsafe me Grace and enable it to remain so abidingly : for not only "*have* I said," but in every sorrow and trial I would still say, "Thou art my God !"

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**Third Week.**

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**TUESDAY.**

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*17. My time is in Thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.*

Thou, O Lord, has made our days as an hand-breadth !\* but it is Thy Hand that measures them. Why then should we fear the Hand of our enemies ? Thy Hand is not shortened, and Thine arm is stretched out still.

David in his supplication felt God's Power and acknowledged its existence in the midst of his enemies and persecutors : probably his conscience inwardly acknowledged those very enemies and persecutors to be a development of God's power : they were the Form that Power took in order to be felt by him. And so it is with us : we look around at the Sorrows, Cares, or Anxieties we endure : and we see in them the Ministers of God raised up through our own Sin, or our own Carelessness,

\* *Psalms xxxix.*, 5. Bible version.

or our own Improvidence, to execute Justice and Judgment upon us under His righteous will. Happy it is for us when we thus trace His Justice vindicating itself upon us in this world ! It is a token that He has not left us to ourselves, but is still caring for us ; still teaching us through His Providence, as well as enlightening us by His Grace.

For who are our enemies ? and who are our persecutors ? Our chief enemies are the sins that have sprung from our own corrupt Will, our perverted Self. Our chief persecutors are our unsubdued Passions, the willing servants of Satan, not yet reclaimed by Grace and sanctified into Affections.

Father ! our time is in Thy Hand ! While yet our time lasts, let Thy Hand mould us into Thine Image ! When Time shall be lost in the Eternal Day, let us be known as thine in the Likeness we bear to Thy Son our Saviour ! Let the Spirit, given to Him without measure, work in us now to the destruction of Sin ; thus delivering us from the hand of our Enemies : to the subjugation and mastery of our Passions ; thus delivering us from our Persecutors. So shall we be made one with Him Who was made like unto us in all things, sin only excepted, that we might be made the Righteousness of God in Him ; and, through conformity with His life, be transformed into His Likeness for ever !

**Third Week.**

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**WEDNESDAY.**

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18. *Show Thy Servant the light of thy countenance :  
and save me for Thy mercy's sake.*

We often pray—some of us daily—“Lighten our Darkness;” and it is good that we should so pray. Darkness is, and must be, our condition without God; and we therefore, all of us, stand in need of Light. “That was the true Light which, having come into the world, lighteneth every man.” If we have CHRIST’s Light, we need no more; for “God was in CHRIST reconciling the world unto Himself,” and if He who was and is the Light of the world dwell in us, our whole Body shall be full of Light!

But what St. John wrote in the Apostolic Age is true still: “if we say that we have fellowship with Him and walk in Darkness, we lie, and do not the Truth: but if we walk in the Light, as He is in the Light, we have fellowship

one with another, and the Blood of JESUS CHRIST cleanseth us from all sin." We must therefore test ourselves, by the sternest self-examination, as to the vital Light, or lethal Darkness, of the path we tread!

Does the look within cause us to tremble? O it is not all Darkness yet! It was the sense of God's Light being so bright without, that made us feel our own Darkness within. Abraham felt this when the "Horror of great Darkness fell upon him." David felt this when he said "Show Thy servant the Light of Thy countenance." Elijah felt this when he requested for himself that he might die, not being better than his fathers. Peter felt this when he cried "Depart from me for I am a sinful man O Lord." The Gaoler of Philippi felt this when he asked "What shall I do to be saved?" But Holy Scripture leads us to look upon Abraham, David, Elijah, Peter, the Philippian Gaoler, as *saved* men. May we not then, even when humbled by the sense of Sin, yet hope for God's rich Salvation? O thus do I use these words, my God, in Humiliation, but not in Hopelessness. "In Thy Light shall we see Light." "Show Thy servant the Light of Thy countenance; and save me for Thy mercy's sake!"

**Third Week.**

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**THURSDAY.**

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*19. Let me not be confounded, O Lord, for I have called upon Thee: let the ungodly be put to confusion, and be put to silence in the grave.*

“Confounded”—Why should we fear Confusion? There is nothing we have reason to fear more. God is Light, and in Him is no darkness at all. But it is darkness that causes Confusion, and if we walk in darkness we must soon or late be confounded. The Psalmist felt this when he wrote the former part of this verse. He knew that Light would free him from the possibility of Confusion, and therefore he called on the source of Light.

It would seem then an easy thing for us to be freed from all Fear. We have only to call upon God, and He will relieve us from all Confusion by shedding upon us the Light of His countenance in answer to our Prayer.

Unhappily for us there is one great bar to our finding this simple remedy. We do not realize to ourselves the fact that we *are* in darkness. Some of us may have seen an irritable invalid in a darkened chamber rebuking an attendant for not finding an object readily which his own accustomed eye found no difficulty in tracing: but we have felt that, if transferred to the Light of Day, the person found most fault with would be the one to see most clearly. Herein is a parable for us. We walk in the dark gloom of selfishness, and see clearly all objects that minister to self in any shape: but do we see with equal clearness the objects of Spiritual Life? Alas, no! we still need to look up to God and ask of Him to preserve us from the Confusion we must experience if destitute of the Light of His Grace.

When we read the latter part of David's words, let us translate them (as perhaps our translators might better have rendered them) not as imprecating God's wrath, but as simply declaratory of His pronounced judgment. "The ungodly *shall be* put to Confusion, and *shall be* put to Silence in the Grave." This we know to be true of every wilful sinner; for the mouth of the Lord hath spoken it.

**Third Week.**

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**FRIDAY.**

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20. *Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.*

In adopting this verse of the Psalmist the Christian does not use it as an imprecation. He prefers to use the equally correct translation of the Hebrew words, as pointed out in reference to the preceding verse, and asserts it as a fact in which he believes, that "the lying lips *shall be* put to silence." It is good for us all to read the words of the Old Testament in the light of the New. Nature teaches us readily enough to pray for the discomfiture of our enemies ; and Nature teaches men to be false, and to speak cruelly, disdainfully, and despitefully against the righteous. But if the Grace of the Holy Spirit has taught us the more excellent way of charity, we shall not follow their bad example, but rather pray that they may be led to share with us a like-mindedness with CHRIST,



and to know Him—as we know Him—as the Saviour. The lying lips are but for a moment. God's wrath is decreed against all wilful falsehood, and the lying lips *shall be* put to silence.

O then how blessed will it be for that man who sees a brother in danger from sin and puts up the first prayer that reaches the throne of God in his behalf! If in CHRIST's name he pleads, the sympathy of the Great Intercessor shall not be withheld, and he shall neither plead unheard nor in vain. The man of lying lips may by such accepted prayer be turned from his course of Sin and Danger: silenced; but not in wrath: silenced by the Power of Pardoning Love: silenced by the conquest of his sinful speech: led to open his mouth in penitence and prayer, instead of in cursing and lies. O Lord God! let all lying lips be *thus* put to silence, for CHRIST's dear sake!

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**Third Week.**

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**SATURDAY.**

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*21. O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee: and that Thou hast prepared for them that put their trust in Thee, even before the sons of men !*

How rapid are the transitions of mind ! and how faithfully does the Psalmist illustrate our mental foibles as well as our spiritual gifts ! The previous verses had led us into despondency as regarded ourselves, and almost into imprecation against others. We are now lifted abruptly out of this low condition of humanity, and set upon the elastic platform of thankfulness. The condition of Fear has passed away. The sense of God's goodness is manifested. The perfect Love which casteth out Fear enables us to realize and to enjoy the Presence of the Lord. His care for us is demonstrated to our souls. His watchful Love, alike in Grace and Providence is acknowledged to be unceasing.

Moments of triumphant Thankfulness like this are perhaps common to all of us : certainly to all who have a due sense of God's mercies. But why are they not permanent ? Simply because we, like David, are not always faithful. The changes in the three different parts\* of this Psalm are significant of the change of tone in David's mind. God was, and is, always the same ; but seemed not the same to him because his own mental condition was fluctuating. So is it with ourselves. Sometimes we put our whole trust in God, and then we are strong indeed : but sometimes we turn away from our contemplation of Him to rest upon secondary causes ; and then we are weak indeed. If we remember in the Spirit of Faith the verse we are considering, it will help to keep us strong for the future : for it is a Truth of God, revealed by His Spirit, that He has laid up plentiful goodness for them that fear Him, and prepared blessing in abundance for them that put their Trust in Him rather than in the Sons of Men.

But perhaps Luther was in error when he thus interpreted the words of David : the exposition of Arnd, as adopted by Hengstenberg, is at least profitable for our consideration : " Before the sons of men " would thus mean " So that every one, friend and foe, must say that it is a work of God." A profitable thought indeed ! O Lord, glorify Thyself thus in us, that we in our day and generation may be enabled to praise Thee ourselves, and make Thee a Praise to all around us !

\* 1st part, v. 1—9 ; 2nd, 10—20 ; 3rd, 21—27.

**Fourth Week.**

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SUNDAY.

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*22. Thou shalt hide them privily by Thine own presence from the provoking of all men : Thou shalt keep them secretly in Thy Tabernacle from the strife of tongues.*

History and Prophecy seem to mingle together in this verse. While the words recal David's many deliverances, they point forward to the way in which the Second David passed safely through the midst of His enemies until His hour was come. But at the same time that they thus vividly set before us Pictures of the Past, they paint no less impressively God's dealings in the Present to ourselves. Few are they who fail to see in them an indication of the Special Providence which God has displayed in their own lives. It was the Heathen Principle of a General Law, standing in marked contradiction to the Christian Principle of God's personal Love to his Children, that was expressed by the Roman Philosopher when he said "*Magna Di curant, parva negligunt.*"\* In his abstract

\* Cicero, *De Naturâ Deorum*, Lib. II., s. 66.

speculation on the Divine Nature he could conceive of Great Powers shaping Great Schemes, and thought it derogatory to their dignity to assume that they could be interested in little things. A strange omission in an observer of Human Nature and a teacher of Philosophy! For the world's experience demonstrates that the Greater the Man is, the more observant is he of little things; and a philosophical investigation of History proves to us that the Greatest Events have commonly hinged upon circumstances that would have been trivial but for their large results.

But while the fact of God's providential care of His children is indicated in this verse, the mode of it is specially revealed. God hides them "by His own presence," and keeps them secretly "in His Tabernacle." Surely His own children know this, while the world knows it not. The Presence of the Lord is the joy and delight and protection of His Saints. The Light of His Countenance keeps them holy and pure in the midst of temptation. His Tabernacle—the place where His Honour dwelleth—is their Rest from the world, its falsehoods, its pretentiousness, its slanders, its strife. O God, let the Sense of this Presence ever gladden our Souls; and when the Strife of the World wearies us, let us seek and find Rest, and Peace, and Spiritual Communion within the Courts of Thy Consecrated Tabernacle!

### Fourth Week.

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#### MONDAY.

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*23. Thanks be to the Lord : for He hath showed me marvellous great kindness in a strong city.*

We are oftentimes in Keilah without knowing it: and if when there, we prefer looking to ourselves rather than to God, it is no wonder that we are sometimes left to, and by, ourselves. It is well worthy of note that the marvellous great kindness showed by God to David in Keilah was not by keeping him in the City he thought so strong,\* but by teaching him to abandon it! Saul rejoiced that David was "shut in, by entering into a town that had gates and bars." The very strength of the City was its weakness to the subject, when the Sovereign was against him, and could divert that strength into his own favour. A man of mere natural will would have confided in the visible strength of the gates and bars: but David sought the Lord, through the appointed

\* 1 Sam. xxiii. 5—14.

means, and found greater safety therein than any physical force could have given him. The Lord revealed to him his danger, and thus secured his freedom. Had he trusted to the professions of his nominal friends in Keilah, or to the apparent strength of its strong walls, he would soon have been captive to Saul!

How important is the spiritual lesson thus taught to all who will learn it! An enemy more powerful than Saul is ever seeking our souls, even as Saul sought the life of David. Too often we entrench ourselves in the fortalice of *Self Reliance*, and deem that we are strong enough to defy our adversary. We are unconscious meanwhile of the treachery going on *within*. We know not that our own *will*, if unsanctified by the Holy Spirit, is ready—like the men of Keilah, notwithstanding their profession of fidelity—to deliver us up to our powerful and subtle adversary!

If then we are in difficulty from dangers that threaten us from without, or, more especially, from temptations within, let our course be that of David at Keilah. CHRIST is our Abiathar: His Church our Ephod. Let us in simple affiance draw nigh unto our Great High Priest in the appointed way, and seek guidance from Him: and He will make His Strength so apparent in our weakness that we shall be delivered from the enmity of Satan, even as David was from that of Saul.

### Fourth Week.

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TUESDAY.

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24. *And when I made haste I said : I am cast out of the sight of Thine eyes.*

This is as true now as then : and, to our humiliation be it said, it is as true of those who consider themselves the children of God now as then. The same Impatience has characterized Humanity in all ages : but it was never more manifested than in the present progressive or “fast” age. We live so much upon excitement that we become nervous, and irritable, and impatient, at every check we receive. We admit in a faithful theory that Patience should do her perfect work ; but when we test our theory by practice, our habitual weakness interferes, and we fail.

What is our remedy ? To seek patience from the Patient One. If the life we now live be hid with CHRIST in God—if we really live by the faith of the Son of God—we shall show the fruits of our daily communings with the Great Sufferer by



an increase of Patience. When He was reviled He reviled not again : when He suffered He threatened not. It is because we fail to realize His Presence in His Church ; because we lose sight of His example, and lose our hold of His guiding Hand, that we are induced, like David of old, to believe we are cast out of the sight of His eyes. But it is not so. *We* “make haste,” and lose our hold of Him. *He* standeth ever the same ; and never ceases to stand by us, so long as we stand by Him !

O dear Saviour ! Abide with us still ! Thine is the Promise “Lo ! I am with you alway.” Impress this promise more deeply on my Soul ! If Thou be with us, who can be against us ? Thou art our Stronghold, whereunto we may always resort. Not as to David, only by singular and exclusive gifts, and by extraordinary Grace, art Thou revealed to us, but the **ordinary** grace of Thy Spirit invites and enables every faithful member of Thy mystical Body to behold the Glory of God in Thee ! Show forth then to me Thy Power, of Thy Goodness and Sympathy, more fully than Thou has yet displayed it. Be with me, and dwell in me, according to Thy gracious promises ! Make me partaker of Thy Patience, and save me from that carnal “haste” which—itself an effluence from the Spirit of Darkness and Confusion—would tempt me to believe that I am ever cast out of the Sight of Thine eyes !

### *Fourth Week.*

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WEDNESDAY.  
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*25. Nevertheless, Thou heardest the voice of my Prayer : when I cried unto Thee.*

“The Voice of my prayer”—“when I cried!” These are self-accusing words. David when he uttered them felt that he had not prayed with a ceaseless Faith. Even his intermittent prayer, however, was acknowledged to have been effectual. How much more effectual then, would be that continued prayer, which the faithful believer should ever be offering! As Nature is said to abhor a vacuum, so it is with the Heart of man. If it be not filled with the Spirit of God, the impure breath of Satan will rush in to fill up the void.

The Psalmist has well said “All Thy works praise Thee, O God :” “The Earth is full of the Glory of the Lord.” That was a foolish Theory of the Persians that Matter was Evil, and Spirit Good. There is no native Evil in material nature. Whatever was the origin of Evil, it was through the introduction of Moral Transgression that physical deteriora-

tion was first introduced. The Thorns and Thistles did not spring up till Sin had polluted the world. And this Verity of Scripture affords ground for a just analogy. As with the Earth so with the Man. The Diseases of his Body flow from the Corruption of his Life; the third and fourth generation suffer from the Intemperance, or other Excess, of the first. But there is this difference: in nature, the children's teeth are set on edge by the sour grapes devoured by their parents: while in Grace, the personal vitality of each flourishes according to the personal tenacity with which each branch clings to the trunk of the eternal Vine, and yields itself to the pruning of the Great Husbandman.

Let me profit by David's humiliating confession. With him I may accuse myself of intermittent Faith, and of interrupted—even if not of neglected—prayer. Lord, by Thy Divine Power, and by Thy Human Sympathy, draw me closer to Thee! In active Life, in private Seclusion; in public Duty, in domestic Enjoyment; in the endurance of Wrong, in the exercise of Righteousness; in all the functions of Life, but more especially at the hour of Death; let my soul be found in the attitude of Prayer!

### Fourth Week.

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THURSDAY.

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*26. O love the Lord, all ye His Saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.*

These are indeed good reasons for the Saints to love God—His preservation of the faithful, and His righteous judgment against the proud. The former assures them of a loving Guardianship; the latter of a just Retribution awaiting their foes. These attributes of God are freely and repeatedly set forth in the Old Testament; but there is much more than this revealed in the New. The abstract principle of justice must indeed strike everyone as inseparable from the Nature of the Ruler of the Universe. Without it Harmony could exist neither in the Material Creation, nor in the Moral World; but the remarkable Fact in God's Revelation of Himself is this. While there is nothing in the Bible that contravenes the Law

of Justice, there is much that mere Justice, apart from its development through a personal Covenant, would never have felt it needful to reveal. This covenant is so peculiar that Man who examines it merely in the light of his natural will feels an innate repugnance to receive it as The Truth. Unrenewed nature will not admit the necessity of Atonement for Original Sin in which it disbelieves ; nor can it understand that a sacrifice can be acceptable to that God who has declared "I will have Mercy, and not Sacrifice." Human intellect beholds only a painful scene of Human Murder in the Crucifixion of the Redeemer : and can neither apprehend the necessity of a Voluntary Death to consummate the duteous Service of an Obedient Life ; nor recognize how the perfect Manhood of the Second Adam can compensate for the imperfect Manhood of the first. It is only when Man compares the Covenant Headship of Adam with the Covenant Headship of CHRIST that he perceives the full beauty and perfectness of the latter ; and sees how it outweighs the lightness and defects of the former. Then he learns that as the *failure* of the first entailed Death to the Human Race as its consequence, so by a righteous and moral analogy the *success* of the last secures Life to all the Faithful who abide in it.

Open our eyes, O Lord, that they may see the wondrous things of Thy Law, and lead us to love Thee with a renewed heart and sanctified will !

### Fourth Week.

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FRIDAY.

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*27. Be strong, and He shall establish your heart :  
all ye that put your trust in the Lord.*

O God my Father in Heaven, let me close my Meditations on this Psalm with the consolation of this strong Assurance ! Let Thy Spirit who revealed these words through David seal them to my own soul with so perfect an impression that they may never fade nor wax dim. Great Peace have they who love Thy law ! At this Peace I aim ; and for this Peace I pray. Thou biddest me be strong ; and pledgest Thine own honour to establish my heart. Thou biddest me trust in Thee ; and assurest me that Thou wilt never leave nor forsake me. Thy words as revealed to the first David were wonderfully fulfilled in the History of the Second upon earth : but His earthly mission being accomplished, and the Union of Divinity and Humanity being for ever consummated, Thou hast vouchsafed to me a Right in Him to expect greater blessings than

ever Thou didst promise through the first David before His Coming. In the sense of this Right I stand before Thee. Abashed, powerless, and humbled, when I look to myself; strong, firm, and unassailable, when I look to Thee through Him. It is through Thy Spirit that I have been made a New Creature in Him; it is in His name and His Brotherhood that I dare to look up to Thee as my Father! It is in His might that I strive against the world, the flesh, and the Devil, who daily assault me through the weakness of my natural will. Thou hast brought that Will into subjection to Thine own. Thou hast taught me that I am begotten again in CHRIST JESUS. Thou hast imparted to me a sense of Thy Love and Thy Power, and taught me the source of my weakness in Adam, and the source of my strength in CHRIST. Therefore I am strong according to Thy word, and look to Thee to establish my heart: therefore I put my trust in Thee, and believe and am sure that Thou wilt fulfil Thy promise and make Thy Grace sufficient for me, and Thy strength perfect even in my weakness!

O Lord arise, help and deliver me for Thy Name's Sake.

**Fourth Week.**

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**SATURDAY.**

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*Glory be to the Father, and to the Son, and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be, world without end. Amen.*

My meditations on Psalm xxxi. are closed ; one day remains to complete the month : let me gather up some threads of thought on the DOXOLOGY with which our Church has taught me to close the perusal of this and every Psalm. Thoughts on the Tri-une nature of JEHOVAH-ELOHIM may well conclude reflections on a portion of the inspired Prophecy of the Eternal Word.

Why do I ascribe Glory to God the Father? The open Book of Creation utters a ceaseless reply. The grandest and the minutest works of His hand alike testify to His Glory. Without His Word I could have glorified Him as the mightiest of Architects, the wisest of Moral Governors, the



most majestic of Sovereigns ; the King of Kings and Lord of Lords. But more than the attribute of Power is taught me by His word, which instructs me that I am an object of loving regard to this Great and Omnipotent Being. For this then I humbly and gratefully adore Thee, as Thy Son by adoption, O God my Father !

Why do I ascribe Glory to God the Son ? It is to Him that I owe the Inheritance of the Kingdom that awaits me and every faithful member of His mystical Body. My claim upon The Father's mercy is only established by the Son's Redeeming Love : Apart from The Eternal Son He had been to me not a Father, but a Judge. Jesus has become the Daysman\* between us ; mine was the Need ; His is the Supply. He has wrought out my Righteousness for me. In His Brotherhood I plead the rights of my Sonship, and receive my pardon, and experience all my sense of Blessing. For this then I humbly and gratefully adore Thee, O God the Son, my Saviour.

Why do I ascribe Glory to God the Holy Ghost ; It is to Him that I owe the awakening, the enlightening, the conversion of will, the sanctification of Soul that brings me into union with the Father and the Son. It is to Him that I owe the power that enables me to say Jesus is the Lord ; God the Father is my own father. Mine was the emptiness of

\* Job ix. 33.

Nature; His is the Fulness of Grace that supplants it. "Without Him there is no Father, and is no Son, to me."\* For this then I humbly and gratefully adore Thee, O God the Holy Ghost!

And thus, in communion with the Saints of the Apostolic age, I say, "Glory be to the Father, and to the Son, and to the Holy Ghost, world without end. Amen:" With the Ante-nicene Fathers I say "Glory be to the Father, in the Son, and by the Holy Ghost:" With the Post-nicene Fathers I say "Glory and Honour be to the Father, and to the Son, and to the Holy Ghost:" With the Eastern Church I say "To Father, Son, and Holy Ghost be all glory, worship, thanksgiving, honour, and adoration, now and for ever, throughout all ages:" and with our own dear Mother, the Church of England, I bless God that I can say with all my heart and soul, "Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen." Amen. So be it.

\* DONNE. *Serm. xxix., on Gen. i. 2.*







